



## Book Review

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### BOOK REVIEW ON YOGA CHANDRIKA

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**Author:** Lakshmana Pandita

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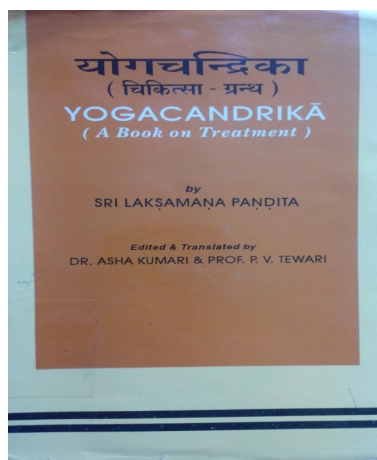
**Binding:** Hard bound

**Pages:** 551

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Yoga chandrika is a 16<sup>th</sup> century Ayurvedic treatise written by 'Lakshmana Pandita'. This book was found in the form of manuscript at various libraries and it was edited and translated in both Hindi and English languages by Dr. Asha Kumari and Prof. P. V. Tewari. This book was published by Chaukhambha visvabharati, Oriental publishers and distributors, Varanasi, India in 1998. Yoga chandrika is a treatise on treatment authored in the style of medieval period. On the basis of initial verses of Yoga chandrika, the author of the book was the son of Datta and received his Ayurvedic education from Naganatha / Nagesha and his younger brother Narayana (probably nearby Varanasi, India). The author said in initial verses that, the present compilation 'Yoga chandrika' contains highly successful formulations which were collected from various tantra's (texts) of Harita and Parashara etc; for the sake of general physicians and at the end of the text author claimed that, Yoga chandrika contains formulations from Charaka and Susruta etc; books for the easy understanding and acceptance by the physicians. Yoga chandrika seems to be influenced by Ashtanga

hridaya in respect to its content and covering all the eight branches / specialties of Ayurveda. The disease described from 1<sup>st</sup> to 21<sup>st</sup> chapters of chikitsa sthana of Ashtanga hridaya have been undertaken in same order from chapter 3 to 24 of Yoga chandrika. Yoga chandrika being mainly a treatise on treatment (kayachikitsa) contains general principles of treatment, preparation of drugs, shodhana (purification) and shamana (pacification) measures. Little focus was given on pediatric problems and surgical procedures were totally excluded. Under the chapter 'Guhyamana chikitsa', short explanation of gynecological conditions has been given and the subject obstetrics was totally excluded. Rasayana (rejuvenating) and Vajikarana (aphrodisiacs) measures have been included. The word 'Tantra' was used instead of 'Chikitsa' for all eight branches of Ayurveda like, 'Kaya tantra' instead of 'Kaya chikitsa'. The order of dosha's mentioned as pitta, vata and kapha instead of vata, pitta and kapha. Yoga chandrika accepts only five rasa's by excluding lavana rasa. According to the editors, the book belongs to the time just prior to 'Bhava prakasha' i.e., around 14-15<sup>th</sup> AD. The editing and translation of manuscript in Hindi and English has been excellent. Appendix contains weights and measures, word numerals, formulations cited in the text, flora with botanical names and fauna explained in the text, minerals and metals and various pathological entities with equivalent English terms described in the text. By having these entire items, appendix found to be useful for easy understanding of the book and increasing the utility of the book. The book contains 38 chapters covering ashtanga's (eight branches) of Ayurveda and has 551 pages. First two chapters are based on basic principles of Ayurveda followed by, 'Kaya tantra' (3<sup>rd</sup> - 24<sup>th</sup> ch), 'Kumara tantra' (25<sup>th</sup> ch), 'Bhuta tantra' (26<sup>th</sup> - 28<sup>th</sup> ch), 'Shalakyata tantra' (29<sup>th</sup> - 32<sup>nd</sup> ch), 'Shalya tantra' (33<sup>rd</sup> - 35<sup>th</sup> ch), 'Visha tantra' (36<sup>th</sup> ch), 'Rasayana tantra' (37<sup>th</sup> ch) and 'Vajikarana tantra' (38<sup>th</sup> ch). First chapter deals with dosha's and their causes for vitiation, treatment principles and panchakarma (five major purificatory procedures) therapies. Second chapter deals with the method of preparation of various kalpana's (formulations) like, panchavidha kashaya kalpana's (five types of decoctions), avalehya (electuary), sneha paka (oils and ghee) and gutika (tablet) etc; were explained. In jwara (fever) chikitsa (3<sup>rd</sup> ch), various rasaushadhi's (mineral / herbo mineral preparations) were explained. Chikitsa surta (line of treatment) was missing in kasa

(cough) chikitsa (5<sup>th</sup> ch) and kushta (skin diseases) chikitsa (20<sup>th</sup> ch). Sapta dhatu's (seven metals) [swarna (gold), rajata (silver), tamra (copper), naga (lead), vanga (tin), loha (iron) and riti (brass)], sapta upadhatu's (seven sub metals) [tuttha (copper sulphate), nilanjana (antimony sulphide), swarna makshika (pyrite), raupya makshika (pyrite), manashila (realgar), haritala (orpiment) and rasaka (calamite)] shodhana (purification) and marana (killing) were explained in kshaya (phthisis) chikitsa (7<sup>th</sup> ch). Shodhana and marana of ratna's (gems), Shilajit and mandura (rust of iron) were also explained in the same chapter. This 7<sup>th</sup> chapter also contains hingulottha parada (mercury extracted from cinnabar) vidhi, kshara (alkalies) kalpana, parada marana (killing mercury) and use of dhatu's (metals) in kshaya chikitsa. Yashada (zinc) was not included among the sapta dhatu's and not mentioned as an ingredient in any formulation of Yoga chandrika. In 8<sup>th</sup> chapter, along with the management of chhardi (vomiting), treatment of amlapitta (peptic ulcer disease), hrit vaydhi (cardiac disorders), shula (colic) and trishna (thirst) were also explained. Udawarta (upward movement of gases) chikitsa was explained in the chapter of Gudaja (piles) upachara (10<sup>th</sup> ch). Diseases like Grahani (sprue syndrome), Vishuchi (cholera), Vibandha (constipation), Ajeerna (indigestion) and Bhasmaka (excessive appetite) were clubbed in one chapter named 'Grahani upachara' (12<sup>th</sup> ch). Mutra vaha sroto vikara's (urinary tract disorders) [mutra kricchra (painful micturition), mutraagghata (obstructive uropathy), ashmari (renal calculi) and sharkara (gravel)] were dealt in 'Mutrabhighata upachar' (13<sup>th</sup> ch). Vidhradhi (abscess) and Antra vridhhi (hernia) management was dealt in 'Vidhradhi upachar' (15<sup>th</sup> ch). Management of Pandu (anemia), Kamala (jaundice) and Kumbha kamala was explained in 'Pandu roga chikitsa' (18<sup>th</sup> ch). Vata vyadhi (diseases of nervous and musculo skeletal system) chikitsa was mentioned in 'Chalati pratighata' (23<sup>rd</sup> ch). General management of common pediatric ailments was explained in 'Bala roga (pediatrics) chikitsa' (25<sup>th</sup> ch). Bala graha's were not included. Stanya dosha (vitiation of breast milk) chikitsa was mentioned in this chapter. Common management of graha roga's was mentioned in 'Graha upachara' (26<sup>th</sup> ch) and there was no individual description as well as management of individual graha's. 'Smriti nasha chikitsa' (28<sup>th</sup> ch) was kept instead of 'Apsmara (epilepsy) chikitsa'. Netra (eye), Karna (ear), Mukha (oral cavity) and Shiro roga's (diseases of head) were explained from 29<sup>th</sup> to 32 chapters and explanation of Nasa roga's (diseases of nose) was lacking. Under Vrana (ulcer) chikitsa (33<sup>rd</sup> ch), management of Vrana, Nadi vrana (sinus), Bhagandhara (anal fistula), Granthi (cyst), Arbuda (tumor), Slipada (filariasis) and Apachi (scrofula) were explained. In Guhya roga (genital tract diseases) chikitsa (35<sup>th</sup> ch), management of Upadamsha (granuloma inguinale), Yoni roga's (gynecological disorders), Pradara (menometrorrhagia / leucorrhoea) and Soma roga (diabetes insipidus) were explained. Pippali (*Piper longum* Linn) and Lashuna (*Allium sativum* Linn)

rasayana prayoga was explained in 'Rasayana tantra' (37<sup>th</sup> ch). In 'Vajikarana yoga' (38<sup>th</sup> ch), along with various vajikarna yoga's agraushadhi's (best / specific drug) for different disorders were explained at the end of the chapter. The book has covered all the eight specialties while giving more importance on 'Kaya chikitsa' (internal medicine). The formulations mentioned in the text were simple, popular and made with easily available ingredients which are useful in day to day general practice. The author suggested and gave more importance to rashaushadhi's in the management of various diseases. It seems that, the subject's rasa shastra and bhaishjya kalpana were at the best and popular during that time. It seems that, the book contains various new formulations like, shat takra tailam, agni ras, shat katvadi choorna, kshara tamra, kuberakshadi choorna, tamrashtaka ras, agastya poorva vati, amlika kshara poorva vati, dasanghri ghrita, rohita abhaya, yavadi ghrita, javanyadi choorna, maha vajra ghrita, kushta kalanala tailam, snukadi tailam, tilarka udwartanam, shampakadi udwartanam, haritala bhasma prayoga, bharti sarpi, sisaka salaka, vriktyadhi choorna, irimakhadira vati and muradi lepam etc; The language was simple and easily understandable. Yoni gaadhikarana yoga's (formulations for tightening of vaginal canal) and roma shatana yoga's (formulations to remove unwanted hair) were explained in Guhya roga chikitsa (35<sup>th</sup> ch). Dhatu prayoga in Kshaya chikitsa, Haritala bhasma prayoga in Vata rakta chikitsa and various dhooma pana (inhalation of smoke) yoga's in Kasa, Shwasa (dyspnoea), Hikka (hiccough) chikitsa were unique of this text. As the present book is based on treatment, excluding important vata vyadhi's like gridhrasi (sciatica), sandhivata (arthritis), dhatugata vata etc; is a big lacuna of this book. Chikitsa sutra was not mentioned for various diseases especially in 'Kasa chikitsa' (5<sup>th</sup> chapter) and in 'Kushta chikitsa' (20<sup>th</sup> chapter). At most of the places, specific management of the disease condition was not mentioned. For example in 'Meha (urinary disorders) upachara' chapter, various formulations were explained but there was no individual description of 20 types of prameha's and their individual management. Clubbing four to five diseases in a single chapter (Vami, Amlapitta, Hrit vyadhi, Shula and Trishna in a single chapter) has made the book over simplified and over concise. The work of the editors and translators is highly acknowledgeable for bringing this manuscript to lime light and making translation in Hindi and English languages. The new formulations explained in the text should be explored to clinical trials. The excluded important topics can be covered in appendix. The book seems to be useful as reference guide for general Ayurvedic practitioners for their day to day practice.

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